

The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

Published by

CHRIST'S MISSION

EVANGELICAL—NON-SECTARIAN.

Founded by the late, the Rev. James A. O'Connor, 1883.

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331 West 57th Street.

NEW YORK.

VOL. XXXI.

SEPTEMBER, 1914.

No. 9.

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SUBSCRIPTION RATES, POSTPAID.

All subscriptions are payable annually in advance.

Subscription per year	\$1.50	To Ministers and Missionaries	\$1.00
Single copy	15	Twenty or more copies, each	10
Ten copies to one address, per year, each	1.25	Agents, 20 or more copies per year, each	1.00

Subscription per year in English money, Six shillings threepence.

Remittances should be made by Check, P. O. Money Order, Express Order or Draft on New York, made payable to Christ's Mission or to The Converted Catholic, 331 West Fifty-seventh Street, New York. Cash should be sent by Registered Mail. United States postage stamps received in small quantities and small denominations. Do not send stamps above ten cents each. Do not send Canadian or other foreign stamps or money.

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Correspondence. Address all correspondence to the Director of Christ's Mission, 331 West 57th Street, New York City.

Entered at the Post Office, New York, as second-class matter.

THE NORTHERN LIGHTS

Hell's gates swing open wide!
Hell's furious chiefs forth ride!

The deep doth redden
With flags of armies marching through the night,
As kings shall lead their legions to the fight
At Armageddon.

* * * * *

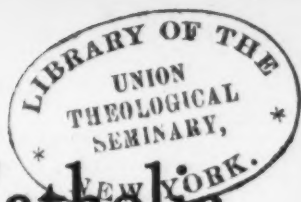
Whose yonder dragon-crest?
Whose that red-shielded breast?
Chieftain Satanas! Emperor of the furnace!
What bright centurions, what blazing earls,
In mail of hell's hot ores and burnished pearls,
Alarm the kingdoms with their gleaming harness?

* * * * *

On, lords of dark despair!
Prince of the powers of air,
Bear your broad banners through the constellations!
Wave, all ye Stygian hordes,
Through the black sky your swords;
Startle with warlike signs the watching nations.

March, ye mailed multitudes, across the deep;
Far shine the battlements on Heaven's steep.
Dare ye again, fierce thrones and scarlet powers,
Assail with hell's wild host those crystal towers?
Tempt ye again the angels' shining blades,
Ithuriel's spear, and Michael's circling truncheon—
The seraph-cavalier, whose winged brigades
Drove you in dreadful rout down to the night's vast dungeon?

GUY HUMPHREY McMASTER.



The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

Vol. XXXI

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EDITORIAL NOTES

"And I, if I be lifted up from the earth, will draw all men unto Me."—John 12: 32.

There is at the present time much talk concerning unity. Plans are being devised every day in the religious as well as the political field, to bring about the unity of men for the betterment of society. But the inevitable result of these plans is failure, and the cause of this failure is no other than a mistaken selection of the means to bring about the end in view.

Something *must* be wrong in our selection. Never have there been more wars or rumors of wars than since the Temple of Peace was consecrated. Repression, by means of despotic laws and autocratic régimes, has resulted in a bursting forth of the most atrocious warfare, as has been the case in Santo Domingo and Mexico, not to speak of the horrors of the Balkans and Turkey and of the present European War. Even the most despotic ruler may mean well for his country, but the effect of his rule is disastrous.

In the religious world the case is the same. All denominations acknowledge the desirability of union. The great question is, which denomination ought to disappear in order to give way to the other? Some say there is only one way—a strong hand, in other words, a centralized organization which shall bring about complete submission to general laws. But the disadvantage of this selection of means is apparent when we consider the example given us by the Roman Church. There can be no stronger hand conceivable than hers, and no greater centralization of authority possible than that embodied in her supreme head, the pope; yet there is no society which is more lacking in true unity than the Roman Church. Our readers may, some of them, be surprised to know that a state of anarchy has invaded the mo-

nastic orders, as well as the secular priesthood. We know of several convents of nuns where, in the election of the mother superior, the most scandalous means have been employed, from intrigue and simony to fighting with sticks and brooms. Even the apostolic delegate has been refused admittance and has therefore been powerless to pacify the rebellious nuns. If this is so in the midst of certain convents, how much more fierce the rivalry between one religious order and another, Modernists, Jesuits, Montaines and Ultramontaines, and the myriad factions which are continually dividing and subdividing the boasted unity of the Church?

Of other proposed solutions of this problem we have not room to treat, and, indeed, to give space to a discussion of them would be useless. The one and only solution is given in our text. Jesus says that if He be lifted up He will draw all men to Himself. In union with Him alone shall men find union with each other. He must be lifted up as supreme, in order that the unity of men may be brought about. While we lift up any other being, pope, bishop or priest, or even a saint, we are left to fighting for our own opinion. As soon as we attempt to substitute any system for Jesus Christ, or to add anything to His teachings, we are lost, for we are building upon sandy and treacherous ground.

Our text gives us still another suggestion. There is no place where universal unity is possible but at the foot of the cross. The poor and the rich, the wise and the ignorant, nowhere can meet in perfect harmony but here.

Two sins of the Church of the present time are illustrated by two incidents recorded in the Gospels. On the Mount of Transfiguration we see Peter, ignorant of the great mission of the Saviour, asking His permission to build there three tabernacles. He did not lift up the Master. Jesus was supreme for Peter, it is true, but Peter's self-complacency made him exclude the rest of the world. As long as he was privileged to behold the glory of Christ, he was indifferent to those whom Christ came to save. This sin of Peter was the result of ignorance of his calling. And there are many Christians to-day who have set up their tabernacle in their own denomination who do not care for the rest of the world.

The other incident was the strife of the disciples over the seats they should occupy in the Kingdom. In this we see reflected the other sin of the Church, which forms an insuperable obstacle to unity. The pope, the bishops and priests wish to be supreme and to sit in judgment upon the rest of humanity. And even one denomination is ready to be the judge of another.

These two great evils can only be eradicated by directing the gaze of all humanity to the uplifted Christ. Once the eyes of men are turned away from other things and fixed upon Him, He will draw them with irresistible power to the foot of the cross, where all are alike sinners in the presence of the Sinless One, the Lover of our souls. He alone has power to bind all sorts and conditions of men with that bond of spiritual unity which shall make us "perfect in one," as He is one with the Father.

Our Magazine. We heartily thank our readers for the assurance they give us of the good our magazine is doing in all parts of the world. This moves us to appeal to those good friends whom God has intrusted with means, to lend a helping hand in its wider circulation. We ought to be able to publish the magazine in several languages. We might issue editions in French, German, Italian and Spanish, and engage in this work ex-priests of these nationalities, whose names have been well known in the Catholic world until the time of their renunciation of Rome.

It is of great importance that we should have a correspondent in Europe, particularly to follow up the present movements of the Roman Church, and to watch closely the present conclave, which we believe will be epoch-making.

Funds are needed for such an undertaking, and we shall be glad to receive any special contributions for this purpose. The need is urgent, and we trust many will be led to respond generously.

Help by Advertising. You can greatly help in the circulation of the magazine by advertising it in the papers of your own denomination. By paying for such advertisements you not only aid in meeting the expenses of your own publication, but incidentally help us by giving publicity to THE CONVERTED CATHOLIC, which contains matter of interest to all bodies of Christians.

GIUSEPPE MELCHIORRE SARTO

BY PROF. W. RUSSELL COLLINS, D.D.

What has become of Giuseppe Sarto?

Has he gone to Heaven?

Romanists answer, "No!"

Yet he was their pope, called Pius X, the infallible head of their Church, their spiritual father and guide, to them the vicar of Christ, unto them the supreme law upon earth, whose word of command in all things, spiritual and temporal, they must obey, in whose hand was enclosed their eternal destiny, who could bless them or curse them. They called him "his holiness."

Now he is dead.

I have no ill word to speak of him. The ancient proverb, "*Nihil de mortuis nisi bonum*," bids us "speak naught save good of the dead." I have no wish to speak aught save good of the man Sarto.

The Roman press is sounding loud the praises of Sarto. He is accredited with all the virtues of the saints.

But the Roman Catholic churches are saying solemn requiem masses for the repose of his soul.

That is what they think of him!

If he be in Heaven, his soul must be already in eternal repose, at rest with the Lord.

If he be in Heaven, the masses are useless; a folly; an absurdity; a burlesque of religion; a mockery of Heaven and of God; a blasphemy.

And some of the mass-sayers know all this. Some of them are frauds who know that the requiem mass is an enormously profitable institution for the robbing of the faithful of their earnings, tormenting their hearts and minds in behalf of their departed loved ones. And in order to preserve this method of robbery, they must, for the sake of appearance, say mass for the pope who, they know, needs no mass.

But others are sincere. They believe the teaching of the Church. Yet their minds are not open to behold the inconsistency of the teaching.

The Church teaches that the soul of the departed Pius is

now grievously tormented in the bitter flames of Purgatory, to be purged of sin, where, so grievous is the agony, a single day seems as a thousand years.

If Sarto need a requiem mass, Sarto is in Purgatory. If Sarto be in Purgatory, Sarto was not "Pius," as he was called. If Sarto be in Purgatory he was not "holy," and he could never have been "the holy father." If Sarto be in Purgatory, Pope Pius X could not have been "infallible." And if Pius X were not pious, holy and infallible, he had no right to such command of the souls of his children as he claimed and as was claimed for him. If this guide and director of souls, this sovereign of Heaven and of earth and of hell, this vicar of Christ who had the keys of Heaven and who controlled the eternal destiny of men, himself went astray and be now suffering in purgatorial flames, what must become of the blind followers of this poor, blind guide? What must become of the whole Roman Church?

They talk of the comforts of religion and of the consolation of the Church. But it is surely a strangely comforting religion that invents, without scriptural or any Divine authority, purgatorial flames for the godly and pious, and consoles the mourner with the blessed assurance that his loved ones, departed, are writhing in torment, where soon he shall join them, and that the end of all our earthly striving after righteousness is a very lengthy abridgment of an intolerable hell, from which release is dependent upon the uncertain earnings and payments of the loved ones we leave behind, if we be not so unfortunate as to die without kin or friends; and from which release is still more greatly dependent upon the honesty and intention of the priest, of poor, weak human flesh, to whom is committed the charge to say the requiem mass. What if the priest forgets and the candles flicker and die? What if the priest be an agnostic, as many are? What if he be a scoundrel, drunken, a thief, an imposter, as many are? Who, then, will open again the doors of Purgatory or quench the flames? How may the pious be sure of escape? How may Pius X be sure of ever finding release or of ever reaching Heaven?

But evangelical religion is more kind, more just, more trustful of the Lord and of His faithful word of promise.

Evangelical religion, commonly called Protestantism, will speak better of Sarto than Romanism will speak. Evangelicalism will say that Sarto is to-day with the Lord, in the enjoyment of heavenly rest and peace, judging the man's character from public testimony, with such judgment as the mind of man is capable of rendering.

Here some anti-papal bigot may raise his voice in protest, who says all popes go to hell because they teach an evil doctrine and occupy the headship of an evil institution. But that is not the voice of true Protestantism, of evangelical Christianity. There are bigots who call themselves Protestants, but who are not, who bring discredit upon the fair name of Protestantism, as well as bigots who are Romanists. Romanism is the school of bigotry, which graduates its masters and past-masters, and expels and excommunicates those who refuse the degree. Protestantism is the school of love and is just, and repudiates the bigot who is of the school of hate and who is not of the Church, but is of the godless, warring world. There can be no such creature as a Protestant bigot.

Yet there may be sincere, honest bigots, men of ignorance, men of small perception and narrow vision, who, striving themselves to be right, behold only the evil in their opponents and are blind to all that is good apart from themselves.

Such a man was Sarto.

And yet I can believe that he has found his peace with God, and is neither in hell with the devils, nor in need of release from purgatorial fires.

I judge Sarto upon the testimony of universal public opinion, both that of his followers and that of those who stand apart from him in nearly all matters of judgment and belief.

Sarto was a good man, as a man judges, according to the measure of his light. But his light was dim, very dim; therefore he was a pious bigot.

I find Heaven for Sarto, without need of apology to Protestantism, if upon no better ground, upon the ground that gives me the right to find Heaven for the heathen, who, without Divine revelation, yet possessing a divinely given illumination, strives to serve God—the God revealed to him in his own

heart, according to the law written upon his heart; for there is the good heathen and the bad heathen; the heathen who strives to do that which he believes to be right, and the heathen who satisfies all the cravings of an evil nature in doing that which he believes to be wrong.

Our religion teaches that salvation comes only in the vicarious atonement in the shed blood of our Lord and Saviour Jesus Christ. I believe that, and upon that my hope is fixed. It teaches also that the administration of the benefits of that atonement is the work of the Holy Ghost, who is uncontrolled by the will of man and who moveth as He listeth—God, with whom all things are possible, whose ways are marvelous and past our finding out. Unto whom much is given, from him much shall be required. Unto whom little is given, from him little shall be required. This is the law of Divine justice. Where the light of revelation is possessed, God will require conformity in belief and conduct with all that is revealed. And upon those who possess it, He lays the burden of the commission that they shall make it known to all who possess it not. "Go ye therefore and teach all nations." Upon this command our home and foreign missions are built. But if the messengers go not, shall God punish the untaught for the sin of the taught? In regeneration, the new life, purchased in the shed blood of Christ, is given. Regeneration is the work of the Holy Ghost. It may be, and is wrought by Him in the taught and in the untaught, in the infant having no knowledge, in the untaught striving heathen, and in the mistaught striving soul.

Sarto was a mistaught striving soul.

Sarto is described in the Roman press and in the subsidized secular press, and by non-Romans who court Roman popularity and favor, as a great man and a great pope.

But Sarto was neither a great man nor a great pope. Should another thousand years of history be written, he will then appear in the history of the Roman Church, then an institution long extinct, merely as a name in the chronological list of the popes, the name of a pope of whom little will be remembered except that he was not listed among the "not very respectable popes."

So far from being a great pope, there are few among the

understanding who will believe that Sarto was the real pope, for the man who occupies the papal throne is usually an ornamental figure-head. There are some who believe the real pope died a few months ago, disappointed in the longevity of Sarto, which deprived him of a seat upon the throne.

Sarto was not the builder nor the director of an institution. He was the creature of an institution and an evil institution, for the existence of which he is not to blame.

The founder and head of this institution is Satan, the adversary of God, the plan of whose work is to destroy the work of God by teaching men a false doctrine. As the anti-Christ, he comes as Christ, to lead men away from Christ. Priests and popes are his victims as well as their followers of the laity.

Sarto was a victim.

Born a peasant in narrowness of life, he was taught in the only school he knew. At his mother's knee he learned the superstitious doctrine they call religion. A pious soul, he believed profoundly, if he believed wrongly. It was a dim light that was given him, the candle light of Romanism; but he followed the light faithfully. Had it been given to him to behold "the Sun of Righteousness," he would have followed that Light just as faithfully, with greater joy in his soul than was vouchsafed to him in this world.

The creature of an institution, he followed its paths as they led, and they were narrow paths. Though not a great man, he possessed more than average ability and more than average strength of character, and advancement came to him.

Born on June 2, 1835, at Riese, in the Province of Venice, of peasant parentage, his studious character as a boy brought him to the attention of the local priest, and as many another boy has been caught, he was caught in the outspread net of the system. He became a priest in 1858. On November 10, 1884, he was appointed Bishop of Mantua. And at the secret consistory of June, 1893, Leo XIII elevated him to the cardinalate, and he was made Patriarch of Venice.

Pope Leo XIII died on July 20, 1903. Then the game of politics ran high for the possession of St. Peter's chair—the chair that Peter never occupied. But rival aspirants were so

evenly matched in political strength that at almost the very beginning of the conclave it was apparent that none of them could achieve election. No one dreamed of Sarto. His name was not suggested in the many predictions that were current. But a compromise had to be made. The choice of an old man might lead to another vacancy in the near future, giving rivals opportunity in the interim to strengthen their forces. Sarto was sixty-eight years old and not of robust health. He was elected with fifty-five votes out of a possible sixty. The largeness of the vote was an eloquent testimonial to its compromise character. Sarto was a compromise pope, or what might be called a buffer pope, to hold rival factions apart. He died on August 19, 1914, at the age of seventy-nine, having occupied the papal throne for eleven years, to the disappointment of the former rival contestants, some of whom he outlived.

Now they say he was a great man, because it is essential to the glory of the Church that the pope shall be a great man, even though his greatness be borrowed from a hidden figure standing behind his chair.

At heart Sarto was a good man, as many another mistaught priest has been a good man, some of whom, like Martin Luther, found the true Light, and some of whom, like Savonarola, never beheld the Light in its fullness.

Sarto was just what the Roman Church made him—a creature of the Church, true to the system that made him; a medievalist, narrow, bigoted, honest and pious, believing himself to be all that he claimed to be and that he was taught by the system to claim.

I shall claim Heaven for Sarto, however, on higher ground than that upon which I make my claim for the striving heathen.

Sarto believed in the redemption in the shed blood of Jesus Christ. A multitude of fictitious and interfering saints obscured his vision of Christ. A burden of false dogma bore down hard his pious soul, and his approach to Christ was blocked by many obstacles opposed by the Satanic head of his Church, and his way was made difficult. Yet, though not in nearness, but in the far distance, he beheld Christ and believed. To-day he is with

the Christ. Now he knows the truth. Sarto is no longer a Roman Catholic, but a Christian enlightened by his Lord.

I would far rather stake my chances for gaining Heaven with Sarto than with such scholarly agnostics as Spencer and Darwin, or than with the new and destructive theology men of to-day, who have tried to strip Christ of His every right, even to the denial of His Deity.

Whatever criticisms may be made of Sarto, he was more sinned against than sinning, and sinned against by the Church that elevated him to its headship.

Of Sarto's works we may say more in another issue.

POTATO WAFERS

Catholic theologians, who undertake to pronounce a judgment upon any and every subject, have declared that the wafers used in the mass must be of pure wheat, otherwise transubstantiation will not take place, and so the mass would be rendered null and void. What, then, must have been the consternation some years ago when, at Dijon, the bishop, upon questioning the nuns who made the wafers for the diocese, found out that potato meal had been used. The consequence was that for fifteen years the convent bakery has been rendering nugatory the sacrifice of the mass by not making the wafers properly. What a horrible thing to awaken to the fact that for fifteen years in the whole diocese of Dijon not a single true mass had been celebrated, and not a single true communion had been partaken of. For fifteen years those who have bowed before the Host have been prostrating themselves before a lump of common bread. But we will not worry over it, for the Church that can go back through the years and say that a properly performed marriage was no marriage at all, can doubtless go back through the years and make a lump of bread into a proper wafer. The communicants at Dijon should send forward a little money to the Vatican.—Episcopal Recorder.

"Your paper is certainly a welcome guest in our home, and may God prosper you in your good work!"—A Business Man.

LETTER TO CARDINAL GIBBONS

XXX.

My dear Cardinal:

Your recent trip to the Eternal City is of greater importance than the American people imagine; and I think it my duty to let the popes of ancient times rest for awhile in order to touch upon matters of vital importance connected directly or indirectly with your visit to Rome.

First of all, we have to bear in mind that Rome, faithful to her *moral principles, never lies without necessity*. So where a lie exists there must also exist some cause for it. Your journey to Rome has been shielded by lies, and therefore it is worth our while to discover the cause.

The papers stated that the object of this journey was none other than to pay your canonical visit, *ad liminam*, to the pope. If this statement had appeared in the secular papers only, we should have said that it was made owing to ignorance, but as it was published by your own press as well, whose editors we must suppose to be well-informed as to canonical law, we must conclude that it was a deliberate lie, and that there was some purpose in publishing it.

There exists no canonical law providing for the visit *ad liminam* of any cardinal. When a cardinal is elected such, if he is absent from Rome, he receives the birreta from the hands of an apostolic legate, after which he has to go to Rome for the ceremony of opening and shutting his mouth, of which we have already spoken; but this visit has never been called a visit *ad limina*. A bishop is required to pay such a visit within the first year after his consecration, but a cardinal takes an oath to go to Rome only when he is called upon to do so by the pope.

So, Cardinal, it really appears as though this lie had been published to deceive the American people as to the true object of your visit. You have, without doubt, been called to Rome by the pope for the purpose of solving some problem with regard to the Church in America, which has much to do with the political life of this country.

The medieval spirit of Cardinal Merry del Val makes him dream of the restoration to the Church of her primitive influence

and dominion. That was also Cardinal Vives' meaning in composing for the pope the celebrated encyclical *Instaurare omnia in Christo*. But Merry del Val cannot understand why the results of his decrees are so contrary to his dreams. He places the blame upon the modernistic spirit of some cardinals and bishops who are opposed to the enforcement of the will of the "*big boy of the Vatican*" (Merry del Val) and that of "*the village priest*," his tool—the pope. So the only thing to be done is to call those reluctant prelates to Rome, give them personal instructions and compel them to enforce these instructions under pain of the most rigorous penalties. Such instructions cannot be given in writing, as Cardinal Merry del Val, educated under the espionage of the Jesuits, has no confidence in anybody.

He, as a Spaniard, has dreamed of re-establishing the power of the Church and of reconquering America spiritually. The "*Mundo Grafico*," of Madrid, for May, 1914, under the heading, "*Spiritual Colonization of America*," says: "The future of Spain is in America, in the spiritual reconquest of those republics that owe us everything." This significant sentence reveals a tendency of the times, and not only a tendency but a plan of action with which the Vatican is chiefly concerned. Let us see what is already being done.

The Vatican has sent representatives of all the religious orders to the Spanish-speaking countries of America, to arouse the popular feeling in favor of old Spain, its religion and institutions. They are acting under the special orders of Rome and are making covert but most active opposition against the native clergy, but particularly against everything American. Here in Porto Rico they have a strong hold on politics, and have become bold enough to declare war, from the pulpit as well as in the confessional, against the Republican party, because it holds that the country is not yet prepared for self-government. And they work to increase the numbers of the Unionist party, because it is openly anti-American. The greatest enemies the United States Government has in Porto Rico are the Spanish friars. They talk openly against the public schools and all American institutions, and their hatred has gone so far as to include even the American prelates.

The first American bishop of this island was Mons. J. H. Blenk. Rome adopted the policy of appointing American bishops for the Spanish colonies conquered by the United States, in order the better to deceive our Government by showing good-will toward America. But it was only to get a good, strong hold, or, to be more accurate, in order to secure the many millions the Church unjustly demanded from our unconscious Presidents.

Mons. Blenk encouraged the clergy not to be afraid of our Government, and after he had succeeded in placing them on a good footing they repaid him by getting rid of him. Rome was obliged to be cautious in this matter to avoid scandal, so he was promoted to the archbishopric of New Orleans. Some thought, on account of this action, that he would end by being made apostolic delegate for Cuba and Porto Rico, and that New Orleans would be raised to the rank of primate see of the West Indies. But the friars soon dispelled such an idea by declaring that they were the chief factors in the matter of Mons. Blenk's removal.

Afterward Mons. Jones was elected. He is a man of a different type. A native of Brooklyn, he left America at an early age and became acquainted with the Spanish-speaking people by being an Augustinian monk in Cuba for several years. Nevertheless, when he came to this island his purpose was to govern his diocese after your pattern, Cardinal, that is, to dress the old Church in modern fashion. He began by disagreeing with the Spanish monks. He wanted to be a Catholic after the American style and to make Porto Rico conform to his ideas, forgetting that Rome had sent the monks here on purpose to preserve the old Spanish traditions. The monks succeeded in bringing about a new move in their favor, which consisted in the appointment of an apostolic delegate of their own. When Rome decided not to nominate an American for this office, the natural thing would have been to nominate the Archbishop of Cuba. But the Cubans, on account of their great struggle with Spain, had acquired too many American ideas to suit Rome. So Mons. Nouel, Archbishop of Santo Domingo, was appointed apostolic delegate to Cuba and Porto Rico, though he has no merits to recommend him but an absolute devotion to Rome, and a great love for Mother Spain.

When the friars saw the victory gained they immediately set to work to detract from the credit of Bishop Jones, both in public and private. I once heard a Knight of Columbus who did not happen to be on good terms with the friars say that they accused the worthy bishop of being "a man without faith." To make matters worse, "La Verdad," the organ of the Capuchins, published some statistics that were untrue and detrimental to the bishop. "Borinquen," a review founded by the bishop, corrected the error. Afterward, in its issue for May, the remark was made that it was lamentable to see religious persons who published an error unwilling to correct it after having been shown their mistake. The editor of "La Verdad," instead of correcting his false statement, as justice, truth and respect for the prelate required, allowed it to stand. He was in truth plotting against the bishop. To better secure his position, he made a personal visit to the apostolic delegate in Santo Domingo, and brought back with him an autograph which he published instead of the retraction asked for by the bishop. It reads as follows:

"Adolfo A. Nouel, Archbishop of Sto. Domingo, Primate of America, Apostolic Delegate of Cuba and Porto Rico,

"Effusively blesses the illustrated review 'La Verdad,' which, with so great benefit to religion and letters, is published in San Juan, Porto Rico, by the humble and self-denying sons of Saint Francis. May the brilliant success obtained during the ten years of its publication be of happy augury for the future.

"Santo Domingo, 7th of June, 1914."

Of course, this was a slap at the bishop. To bless so "effusively" a paper called the "Truth," which publishes lies, was too much! But it was not all. The delegate had not intended to visit Porto Rico until he had finished the settlement of some important matters respecting Cuba. But suddenly, after the return of Father Castillo, the editor of "La Verdad," Mons. Nouel, arrived upon our shores. By one of those strange coincidences which sometimes occur, the bishop received simultaneously a cablegram informing him of the severe illness of his mother, and he at once departed for the States.

As the reader may easily see, there is something peculiar in this sudden arrival of the delegate and departure of the bishop.

But it all appears very clear to us. The bishop has announced that from the States he is going to Rome. "La Verdad" of June 13th, after commenting upon the cordial reception of its editor in Sto. Domingo by the delegate, says: "In his quality as representative of the Holy See, His Excellency will receive and attend to every one who wishes to see him. No matter where he is staying nor what persons are in attendance upon him, all who wish to do so, whether regular or secular clergy, may speak privately with him. His Excellency wishes this announcement to reach every one who would like to communicate with him." On the same page the editor gives, as the words of the delegate, the following:

"The explanation of the many questions that to-day pre-occupy this island is to be found in the brusque change suffered by civil and religious affairs. The marks which, by four centuries of sovereignty, Spain has left in this country, are too deep to allow it to be governed successfully, either in a civil or religious sense, completely *à la Americana*." Another hit at the bishop!

We suppose that the bishop left, either by superior order, so as to give freedom to those who were going to complain, or because he did not wish to appear before the delegate to account for his conduct in denouncing the editor of "La Verdad."

From all appearances we might conclude that the American bishop is soon to be substituted by a Spaniard. It may even be that the editor of "La Verdad," who has just been condemned by the civil court for libel and slander, aspires to that position!

We have more very interesting matter of which to treat, but are obliged to stop here.

Cardinal, I have no doubt you have been summoned to Rome in order to compel you to renounce your country for the sake of the Church, divided to-day by so many internal factions everywhere, and especially in the United States. Time will tell as to the policy you will be directed to follow, and the results it will bring about in this country.

MANUEL FERRANDO.

"I am greatly interested in the magazine, and rejoice in your bold utterance of the truth as you know it through wide experience."
—Subscriber.

THE "HOLY" FATHER A CRUEL "PAPA"

BY CON TENDER.

That word of pomp, power and pretense, "pope," has a very humble origin, for it comes from the child-prattle of "papa," as is shown by the following quotation from the Standard Dictionary: "Thus in English one might hardly suspect *pope* and abbot of having their origin in baby-words, yet this is evident when they are traced back to Latin *papa* and Syriac *abba*, both meaning 'father.'"

Sure enough, the pope is widely known as the "holy" father, and by the faithful is regarded as "papa" supreme. But, oh, what a cruel papa does he on occasion prove himself! So cruel that, when unable to engage in such mild diversions as flaying and burning the children whom he considers disobedient, he still lashes them with scorching words so fierce and cutting as to place them beyond all competition as expressions of hatred and malice.

Here is a sample: When one of the "papa's" sons, by name Victor Emmanuel II, entered Rome in 1870 and made the Quirinal the capital of United Italy, the "holy" father, instead of greeting him affectionately and congratulating him on his achievement, directed to him the following vitriolic anathema:

"By the authority of the Almighty God, the Father, Son and Holy Ghost; and of the holy canons and of the undefiled Virgin Mary, mother and nurse of our Saviour, and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim; and of all the holy patriarchs and prophets, and of the apostles and evangelists, and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins and of the saints, together with all the holy and elect of God; we excommunicate and anathematize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram and those who say to the Lord God, 'Depart from us, we desire none of Thy ways!' And as fire is quenched by water, so let the light of him be put out forevermore. May Father, Son and Holy Ghost curse him. May he be damned wherever he may be; whether in the house

or in the field, whether in the highway or in the byway, whether in the wood or water, and whether in the church. May the Virgin Mary, St. Michael, St. John, St. Peter, St. Paul, the choir of the holy virgins, curse him. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching and walking, in standing or sitting, in lying down or walking, and in blood-letting. May he be cursed in his brain; may he be cursed in all his faculties; may he be cursed inwardly and outwardly; may he be cursed in his hair; may he be cursed in the crown of his head; in his temples, in his forehead and his ears; in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils; in his foreteeth and his grinders; in his lips and in his throat; in his shoulders and in his wrists; in his arms, his hands and his fingers. May he be damned in his mouth, in his breast, in his heart and in all the viscera of his body. May he be damned in his veins and in his groin and in his thighs, in his hips; in his knees; in his legs, feet and toenails. May he be cursed in all the joints and articulations of his body. From the top of his head to the sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of His majesty, curse him; and may Heaven with all the powers that move therein rise up against him, curse him and damn him! Amen. So let it be. Amen."

Can any one in all the world piece together a more shocking assortment of naughty words and wishes than this sample of the "holy" papa?

The above is cheerfully submitted to the consideration of those Roman Catholic magazines (there is one called "Truth"!!) that are devoted to the work of contradicting "Protestant lies" with the friendly request for a comment. What will be its nature? Denial? They are hereby given the dare. Affirmation? Well —. Palliation? Explanation? Let us have it. We guess there will be a dignified silence.

April 24, 1914.

I think it is the best periodical of the kind ever issued, and is more needed now in the United States than ever before, as there is so much pandering of Government for the Catholic vote.—D. M.

THE BETRAYAL OF PROTESTANTISM

BY THE REV. GEORGE M'NEELY.

"Take heed therefore unto yourselves . . . for I know this, that of your own selves shall men arise, speaking perverse things to draw away disciples after them; therefore watch and remember."

This is the warning of the Apostle Paul to the Church, and surely we do well if we take heed to it at this time; for out from among the ranks of those who profess the faith which Paul preached there has arisen a company of men who, by good words and fair speech, deceive the hearts of the simple and attempt to make merchandise of the truth. These men are masquerading under the title of "The Federal Council of the Churches of Christ in America," but when sending out the call for the convention which gave this council birth it was distinctly and expressly stated to be for the purpose "of securing an 'effective organization of Protestant communions,'" and under the cloak of such a purpose the council remained until it had received sufficient nourishment from Protestant sources to maintain itself, at which time, secure in their delegated authority, these men repudiated the word Protestant, and in open lewdness put off their profession of Protestantism. The beginning of this betrayal of Protestantism was made at Chicago, December, 1912, since which time a steady down-grade has been maintained, until at the present the council is completely gone over to papal standards and now announces its intention of "turning to the State for co-operation which will enable the Church to do her sacred task." Evidently the Christ of the Federal Council must needs have the aid of Cæsar. The Christ of Paul and of Protestantism could change things in spite of Cæsar. (Acts 17: 6.) The many in the ranks of Protestantism are not aware of the tremendous meaning in such a betrayal of Protestant faith; therefore it is well to think upon such things. Words are symbols of things, and the word Protestant stands for the most important thing in the world—the thing which has saved the portion of the world where it is held in reverence from the abyss and raised it high upon the rock of salvation. The Apostle Paul, in his letter to the Romans, at the first sets forth the

depths of infamy to which the world had fallen, and then sets forth the reasons for this degradation to be:

21. Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man. . . .

24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

25. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

Look now upon every country where popery is in the ascendancy, and what do we find but a condition answering to the apostle's description? The common people ignorant, debased, robbed and plundered; a nobility profligate, wicked and licentious, and a priesthood exacting and cruel, of the sort "that creep into houses and lead captive silly women laden with sins, whose end is destruction, who mind earthly things." Wherefore are popish lands thus cursed but "because that when they knew God they worshiped Him not as God, neither were thankful; but became vain in their imaginations"? "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image of corruptible man," and there in the Vatican he sits, accepted as "Our lord the pope" by papists, who worship and serve the creature more than the Creator. For this cause God has given the papists up to dishonor. Against this "Abomination which maketh desolate" our fathers protested and took upon them the name of Protestants, which is an honorable name and word, standing for the faith once delivered to the saints. But now the name, the word and the thing for which it stands is repudiated by the few traitorous men who have been given control of the federated Churches.

The perfidy of Benedict Arnold is not to be compared with the perfidy of these men. They stand in Protestant pulpits, erected by Protestant people and dedicated to the Protestant faith; they accept salary at the hands of Protestant people on the basis of ministering Protestant doctrine, and now, at the crisis of the ages, when by reason of the great number of immigrants who are ignorant of "the faith once delivered to the saints," there is need for

Protestants to proclaim boldly and unceasingly that the virtues and victories of our Land have been won and possessed because of the Protestant faith, these men would have us proclaim that it was because of "Catholic" faith.

"Sound the alarm!" It is time Protestants gave heed to the actions of their representatives when they assemble themselves in council and compel them to "hold fast the form of sound words."

A PSALM FOR ULSTER

O God, we know that it is Thou,
 Who chosedst Gideon of old,
 Hast roused the men of Ulster now,
 And made them strong and true and bold.
 They see the dreaded hand of Rome
 Upraised to crush their liberty,
 Designed to drive them from their home.
 And paganize the whole country.
 We praise Thee, Lord, 'tis not in vain
 Thy children cry to Thee for aid,
 And in Thy strength, with might and main,
 They'll stand until the plague is stayed.
 They're standing for the liberty
 Wherewith Thy Son hath made them free;
 The powers of darkness men shall see
 O'ercome by those who trust in Thee.
 The mighty may encamp and shout
 Against Thy people and assail,
 But Thou wilt put them to the rout
 And faithful Ulster shall prevail.
 Thy winds destroyed the ships of Spain,
 Designed to subjugate our land,
 And men shall see that, once again,
 Deliv'rance comes by Thy right hand.
 We, therefore, put our trust in Thee,
 And arm us to resist the foe
 Of light and truth and liberty,
 And in that trust will onward go.

A. W. NEATE.

—The Churchman's Magazine, London.

ARMAGEDDON?

BY PROF. W. RUSSELL COLLINS, D.D.

It was a famous American general who declared that "War is hell." He was right. War is of the devil. And war is hell. War is never justified. Innocent defenders only are justified.

All war finds its cause in either of two of the worst of human passions, revenge and covetousness.

Both these causes lie at the root of the European war, which threatens to become a world war. And the warring nations are criminal nations, with hands dyed deep red in murder. It is a war of revenge and hatred. And it is a war of conquest, of covetousness.

The causes of this war seem to be so many and so complex and so obscure that the American mind finds it difficult to discern them or to make an analysis of them. Nor is it at all likely that we shall ever know the full history of causation.

Upon the surface there is a very simple, a very absurd and a horribly iniquitous narrative.

An Austrian duke and an Austrian duchess are slain by a fanatical Servian. Austria has long been the oppressor of the Servians, and the Austrian Servians are always in revolt. Uncontent with punishing the criminals in legal manner, Austria seeks to find a plot against her throne, in the Servian Government, and speedily declares war upon Servia. But few will accept that as the whole truth, abominable as it is. Servia is a small and supposedly weak nation. Austria has ambitions looking to territorial acquisition and to greater strategic strength, leading to greater commercial advantages and greater wealth. Austria has been watching, as a cat watches a mouse, for her opportunity and seizes upon the murder as an excuse to crush the weaker Power with her greater numbers. On another hand, it is alleged, Austria is a disintegrating nation and has called the war in the hope that stronger Powers will strengthen her throne.

Russia, with apparent benevolence of heart, cannot stand idly by and watch the crushing of her weaker sister, and, with apparent nobleness of purpose she comes to the rescue of Servia. America, which holds to the Monroe Doctrine, for the protection

of our small neighbor republics, is expected to sympathize with Russia in her protection of little Serbia.

But Russia is not chiefly concerned with the welfare of Serbia, and is looking away beyond the little kingdom. She knows that under the terms of the Triple Alliance between Austria, Italy and Germany, Germany will come to the support of Austria. And Russia covets German and Austrian territory, and yearns for a pushing of her western boundary much further forward, and for better outlets to the ocean, and for an outlet to the Mediterranean. Russia is ambitious to hold the balance of power in Europe. So Russia welcomes the war. Her benevolence is her cloak for her covetousness.

Germany has long had the war well planned. She has in patience, perhaps better said, impatiently, waited for it. She can hardly wait for Russia to reject her ultimatum, and would have been disappointed had she done so. Apparently Germany is *forced* into the war, as apparently Russia was *forced* into it. But no forcing was needed in either case. Germany proposes to protect Austria against Russian aggression, and she confidently expects the support of Italy. Here her confidence is misplaced and she is disappointed. But Germany knows that under the terms of the Triple Entente, France will be forced to support Russia, and Germany, proud of her great military strength, believing she can resist the whole of Europe, yearns for war with France, for Germany has yearnings for conquest and greater power. Germans are now hailing their Kaiser as "Emperor of Europe." The control of the seas is a bone of contention between Germany and England. If Germany can acquire territory in northern France and establish a naval base threatening the English coast, she will become the controlling factor in Europe. Germany is mad with the demon called Imperialism. And Germany is at war with an unholy purpose.

France is responsive at once. Ancient hate rankles in her heart. She yearns to recover Alsace-Lorraine. She, too, has long planned and has long been ready for this war. In honor bound, by her pledged alliance, to support Russia, she is more than glad to go forth to reap her revenge.

Little Belgium is apparently innocent, the helpless, crushed victim of this international greed and hate. She tried to main-

tain her neutrality, which, in violation of the rules of modern warfare, Germany has ruthlessly trampled under. Bravely has she defended her peaceful soil and the homes of her faithful sons. But as usually the innocent suffer most, to-day she lies in ashes, robbed, wounded, bleeding, dying. Yet it is alleged among Germans that Belgium was secretly unneutral, the silent ally of France, and that France built her fortifications and aided their defense.

And England has become entangled. Oh, the pity of it! Yet with noble purpose to all appearance. Willing to be neutral, or professedly so, she must defend the supposed neutrality of Belgium, and protect the coasts of France. But is England unselfish? Is it a benevolent British Monroe Doctrine that sends British troops to Belgian soil? I should be glad to believe it were so. But it misgives me that if English coasts were safe England would be unconcerned with the destiny of Belgium or of France. And England, too, is ambitious of conquest, of imperial prestige, of commercial wealth. Was there ever a day when England was unwilling to make conquest when opportunity came to her hand?

And other nations find this their day of opportunity for conquest and gain or for the gratification of revenge in bloodshed. Montenegro and Greece are in arms, Turkey is waiting with watchful eye her opportunity to massacre Christians at wholesale and is about to become the ally of Germany. Holland, Sweden, Switzerland and Denmark are all engaged in preparations for defense of their neutrality. Italy is ready for the battle, but is undecided which way to turn. She is waiting to discover where her interests lie, while she is yearning to strike at her old enemy, Austria. Spain alone seems unconcerned at present, while Portugal is ready to support England when needed. And it is hoped that Bulgaria and Rumania will soon be in the midst of the battle.

Practically the whole of Europe is engaged in aggressive or defensive and protective war.

But the devil is discontent with drenching Europe in the blood of war, and the sword of vengeance is carried to colonies afar. South Africa has become a battle-field. The Congo is threatened. And eastern China now beholds the bloody sword, while Japan imitates her Christian European teachers. And Africa,

India and the far sea islands, Australia and New Zealand, are sending their armies to the European battleground.

And all these murderers lay their swords first upon God's holy altar and there consecrate them to His service, to the defense of the glory of His name. Oh, the miserable cant of it! Each prays to the same God, beseeching Him to enable him to murder his neighbor. And when the murder is done, each ascribes the murder to God and thanks Him for His divine assistance in accomplishing the dastardly deed. Oh, the horrid blasphemy of it! And it makes one stand in awe and trembling, expecting God to rise in His wrath and smite them all out of existence.

I have seen men in New York wearing bands upon their hats bearing the printed inscription, "War, war—what for?" And Americans are asking, "What for?" "All on account of Servia," comes the answer. And, above the din and confusion, Servia rises up and asserts, "We can take care of ourselves." And it is true. Servia, unaided, is taking care of herself and has driven the Austrian back and has invaded his territory and is marching on to victory.

Never was a more useless war. Never was a more wicked, more murderous, more blasphemous war. These nations have turned Christianity to a curse. They have made the devil their god, and to him should they pray and to him should they give thanks for the thousands slain, for the desolated homes, for the widows' lamentations and the orphans' tears, for the ash-heaps that were once homes of peace and industry.

I have barely hinted at causes. We are told that racial hatred, family jealousies and religious hatred play their full share in causation. Slav hates Teuton and Teuton hates Slav, and the struggle for supremacy lies between them. And the Teuton is jealous of the Anglican and of the Gallic and the Latin races; and the jealousy is mutual. Which shall be the imperial race? Which shall be the imperial speech? The sword, or rather the more infernal modern engines of war must decide.

And it is said to be not a war of the people, but a quarrel in the royal family among crowned cousins, and that Hapsburg, Hohenzollern and Romanoff in bitter jealousy are struggling for imperial supremacy at the cost of the wholesale murder of their faithful subjects.

We are told that religious hatred is involved. And Greek, Roman and Protestant are all involved, yet allied and opposed in a most peculiar and confusing way.

Servia, Austria and Belgium are Roman Catholic countries. Russia is governed by the equally idolatrous and abominable Greek Church, the hated rival of Rome. France, like Italy, has thrown off the Roman yoke in the government of the State. And urban France is largely infidel. But rural France is still Roman in religion, though Protestantism is making great advance. Germany and England are professedly Protestant. If the Allies prevail and Germany is crushed, the Roman Church must suffer in Austria, her strongest support of the papal State. If Germany is successful, Rome must suffer in Belgium and Servia. Again, if Germany is victorious to the discomfort and weakening of England, Rome hopes to strengthen her hold in Ireland. And if Austria should prevail in war with Italy, the papal State will hope to recover its sovereignty in Italy. The Roman Church has more at stake in the issues of this war than any other religious organization.

Appeal is made to American sympathy and moral support, if not more. Each nation comes to America with apologies and excuses, assuming the role of martyrdom, and hopes for American approval.

Germany is disappointed because she does not find American approval of her defense of her honor and of her liberty. Her piteous apologies suppose her to be a much-afflicted nation.

England is equally disappointed in her failure to command American support, although the American press generally appears, at least so Germans allege, to favor the Allies.

The English laureate, the poet Watson, invokes the aid of his muse to bestir the sympathy of the American heart in the following poetic lines, reported in "The New York Times":

TO THE UNITED STATES.

Great, O majestic nation, great is calm;
Great, when old bounds dissolve, to tower apart,
There beyond Europe's thrones, and with a heart
At peace from northern pine to southern palm.
Great in glad harvest-time to send the psalm
Rolling to Heaven, nor be as they who start
At mutter of far cannon, and when the mart

THE CONVERTED CATHOLIC.

Rocks to and fro delirious, great is calm;
 But when a despot, swoll'n with the desire
 Of boundless sway, forbears not to uncage
 War wolves on shieldless youth and guardless age,
 Greater, O nation, greater then is ire!
 Doff, then, thy placid mien; unleash thy rage!
 And tear and blast him with thy lips of fire!

But long ago Sir Alfred Tennyson, a greater laureate far than Watson, anticipated him in bidding for American support of English arms in his poem, "Hands All Around," in the last two stanzas, as follows:

Gigantic daughter of the West,
 We drink to thee across the flood!
 We know thee and we love thee best;
 For art thou not of British blood?
 Should war's mad blast again be blown,
 Permit not thou the tyrant Powers
 To fight thy mother here alone,
 But let thy broadsides war with ours.
 Hands all around!
 God the tyrant's cause confound!
 To our great kinsman of the West, my friends,
 And the great name of England, round and round,

 Oh, speak to Europe through your guns,
 They *can* be understood by kings.
 You must not mix our Queen with those
 That wish to keep their people fools:
 Our freedom's foemen are her foes;
 She comprehends the race she rules.
 Hands all around!
 God the tyrant's cause confound!
 To our great kinsmen in the West, my friends,
 And the great cause of Freedom, round and round.

What is the American answer?

William Cullen Bryant seems to have anticipated the answer in his poem:

AMERICA.

O mother of a mighty race,
 Yet lovely in thy youthful grace!
 The elder dames, thy haughty peers,
 Admire and hate thy blooming years;
 With words of shame
 And taunts of scorn they join thy name.

For on thy cheeks the glow is spread
That tints thy morning hills with red;
Thy step—the wild deer's rustling feet
Within thy woods are not more fleet;

Thy hopeful eye
Is bright as thine own sunny sky.

Ay, let them rail, those haughty ones,
While safe thou dwellest with thy sons.
They do not know how loved thou art,
How many a fond and fearless heart

Would rise to throw
Its life between thee and thy foe.

They know not in their hate and pride,
What virtues with thy children bide—
How true, how good thy graceful maids
Make bright, like flowers, the valley shades;

What generous men
Spring, like thine oaks, by hill and glen;

What cordial welcomes greet the guest
By thy lone rivers of the west;
How faith is kept and truth revered,
And man is loved, and God is feared,

In woodland homes,
And where the ocean border foams.

There's freedom at thy gates, and rest
For earth's downtrodden and opprest,
A shelter for the hunted head,
For the starved laborer toil and bread.

Power, at thy bounds,
Stops, and calls back his baffled hounds.

O fair young mother! On thy brow
Shall sit a nobler grace than now,
Deep in the brightness of thy skies,
The thronging years in glory rise,

And as they fleet,
Drop strength and riches at thy feet.

Thine eye with every coming hour
Shall brighten, and thy form shall tower;
And when thy sisters, elder born,
Would brand thy name with words of scorn,

Before thine eye,
Upon their lips the taunt shall die.

If that be not the answer, it at least breathes the spirit of the answer.

Why should England expect American ire to rise for England's woes? Why should American rage be unleashed against England's foes? None of all the present European belligerents ever warred on American soil to destroy American liberty, save England only; while French and German blood have well soaked American soil in defense of American independence. France, Germany, Russia were all our friends when England was our enemy. And never yet has voice or sword of England been uplifted in American aid or defense. America owes no debt to England.

But we are a generous, forgiving people. Ancient hate abides not with us and old grudges are soon forgot. We love England. But we also love Germany and France and every European fatherland whose sons have made our glorious free America. We are *not* of British blood only. We are of the melting-pot; all the blood of Europe mingles in our veins. Our affections forbid that we be partisans. Our affections command our neutrality.

Yet we should be unmoved by our affections when we are confronted with a question of right and wrong. Our wealth, our strength, our blood should be freely given where right is dethroned and where the helpless are oppressed. To the God whose own strong arm defended us in our weakness and gave us strength we owe it that in our gratitude we should give our strength to the weak and persecuted.

But America can now well afford her calm. Her neutrality is justified, for this is a wicked war without just cause, in which none is right. It is a war of murder all around, for conquest and revenge.

Yet let America be not too well satisfied with herself, nor too proud in her calm. The devil is wrecking the nations. But God moves over all, whose ways are past finding out, whose judgment is unerring.

We have pitied Belgium. But Belgium has had a visitation of Divine wrath, even though it was wrought in the unsheathing of the devil's sword. Is the Congo forgotten? Never lived wickedder king than old Leopold, the late Roman Catholic king

of Belgium and faithful servant of the pope. Heaven has heard the cries of the slaves of the Congo, tortured with the most barbarous cruelties under the savage tyranny and greed of Leopold and the Belgians.

The religions of Austria, Servia, Russia, Belgium and France are no religions, but are idolatries, wearing the cloak of Christianity, blaspheming the name of Christ.

The Continent has largely forgotten the Lord and the Lord's Day. And godlessness is invading England. The vials of God's wrath must be poured out at some time and now seems to be the time.

But European ungodliness has corrupted our American shores. We, too, are proud of our achievements and God is neglected.

Will America remain neutral? May God grant it! But America is warned.

It is a time for the searching of hearts. It is a time for the turning unto the Lord. It is a time for revival of religion. But will it come? I fear it is a time of hardening of hearts.

The secular press, ignorant generally of religion, has freely used the word "Armageddon."

It is not a time to prophesy, but rather a time to wait and watch prayerfully the Lord's doing. It looks like the coming of the world's war. It has already raged on three continents. It may reach the fourth. Effort will be made to involve America. Complications may arise, compelling, as we may be led to believe, the unsheathing of the American sword. It may be the coming of Armageddon. It may bring the coming of the Lord. Read Rev. 16: 13-16: "The spirits of devils . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue 'Armageddon.'"

The great kings of the whole earth are already gathered to the battle, and most of the smaller—the Czar, the Kaiser, the Emperor of Austria, the kings of England, Belgium, Servia, Montenegro, Greece, the Sultan and the Mikado. The King of Italy is waiting and ready. The Republic of France is in the centre of the battlefield. The thrones of Sweden, Denmark

and Holland are prepared. Portugal is ready and Switzerland is under guard. Spain is silent, but her defenses are not neglected. Bulgaria and Rumania will be aroused when Turkey goes forth. Are there any other kings? The whole roll is called. It remains only for American republics to fare forth to the field of blood. And the soil of Mexico is still red with the blood of revolution, while the Dove of Peace has departed from Santo Domingo. Nor is our nation wholly at peace. A miners' war has raged in Colorado. American citizens and American soldiers have recently shed their blood in strife. And the red flag of anarchy is boldly flaunted in our streets. Whether engaged in bloodshed or preserving calm, every nation of the world is tasting the bitterness of war, in the restriction of commerce, the closing of markets, the loss of trade, in resultant poverty and suffering.

Is it Armageddon? Not yet, but it seems to point to Armageddon at an early date. There are those who see in England, with her vast empire in the Southern seas, "the king of the south," and in the Czar of Russia "the king of the north," mentioned in Daniel 11: 40. If they be correct in their vision, there is small hope for Germany. But a New York newspaper applies the epithet "dampfools" to those who give credit to Daniel. Yet this "dampfool" editor is himself included in the prophecy, for "none of the wicked shall understand: but the wise shall understand."

Surely these are "perilous times," to say the least.

"Watch, therefore: for ye know not what hour your Lord doth come."

ROMAN SOPHISTRY

"Why do priests charge for masses?"

They do not charge for masses. The money given to a priest when he is asked to say a mass for any purpose is merely a donation to provide for the support of the clergy. The custom of making this donation dates back to the twelfth century; before this the offerings consisted of bread, wine, oil, incense and other things required for the carrying on of divine service.

"Can a Catholic who is of the Caucasian race marry a negro Catholic, without violating any law of his Church?"

There is no law of the Church forbidding it.—*Benziger's Magazine.*

HAIR PROFIT FROM NUNS

The inspired Apostle Paul expressly says that woman's hair is given her by God for covering and glory. In direct opposition to this statement in Holy Scripture, the Church of Rome compels all nuns to have their hair cut off close to the head before entering into the full life of their nunnery prison.

This barbarous practise of thus mutilating helpless and innocent young females is well known; but Rome's reason for this degrading cruelty is very little known, and I see that no allusion is made to it in the valuable paper on nuns' dowries in a recent "Churchman's Magazine." But, as for every other vile purpose, Rome has important, though secret, reasons for this pagan rite. It helps to degrade her female victims who so become more subservient to priestly power. It increases their difficulty in escaping from their religious prison. It makes it more difficult to return to their friends and society. It is a visible mark of their being Rome's unalterable bond-slaves.

But, fundamentally, Rome's religious observances are for filthy lucre sake; and so here Rome steals this Heaven-given ornament from its helpless prisoners to make money by. What becomes of the huge masses of young fresh hair torn so brutally from Rome's youthful victims? What do they with the hair from the hundreds of victims in her nunneries? They sell it! These long beautiful tresses from youthful heads are a valuable marketable commodity. The priests therefore sell it to the hair-dressers and wig-makers, and thereby gain yearly large sums of money, to increase their ill-gotten gains. In a work upon Brittany the author mentions the large sum of money that the priests obtain annually from selling the hair of nuns to Paris wig-makers. Brittany is the most bigoted of the French provinces. But the same system would prevail everywhere.

In Mr. Phillipps' article nuns are estimated as being 2,500,000 in number. If there are only two million, the hair of these helpless victims to priestly greed and cruelty, estimated at £1 per head, has put £2,000,000 into the priests' pockets. No wonder, then, that the priests cut off the nuns' hair!

—The Churchman's Magazine, London.

MEXICO RESTRICTS CATHOLIC CHURCH

A decree limiting the scope of the Roman Catholic Church in the State of Nuevo Leon on the ground of "public health, morality and justice," has been issued by Antonio I. Villareal, governor and military commander. He said: "During the life of the nation the Church has been a pernicious factor in disruption and discord and has entirely forgotten its spiritual mission. In the interest of public health, morality and justice, the State of Nuevo Leon will limit the scope of the Catholic Church, which, during its life, has entirely forgotten its spiritual mission, its sole right to be recognized by modern society. The Church has consecrated itself principally to conquest in politics. To secure that object it always has been allied with the reactionary Government and the despots, and even with foreign invaders. It has showed itself an implacable enemy to the Liberal movement and progress from the first revolution of Ayutla until the present, and has fulminated its ridiculous excommunications over the most grand and glorious benefactors of the country, Hidalgo, Juarez and Lerdo de Dejada. The pretorial and clerical rulings of Porfirio Diaz and Huerta against which the Mexican people have been struggling heroically for many years, have had the sympathy and assistance of the Mexican Church, the Church has had its benedictions for the crimes and corruptions of Huerta and has unsuccessfully worked to incite the public against the Constitutionalists' cause."

Some of the ceremonials of the Church were criticized, Villareal alleging that in Mexico City they have tended toward weakening of moral character. He declared it the course of wisdom to close the clerical schools for the present, on the ground "it is a supreme national necessity to stamp out at the root the arrogant abuses of the Catholic Church and remove the grave danger which the institution represents, more political than religious, for the tranquillity and future progress of the country." Catholic churches recently have been closed in Saltillo, San Luis Potosi and Nuevo Laredo.

The most drastic feature of the decree is the prohibition of confession. Villareal gives as his reason for this the charge

that the confessional and the sacristy in Mexico have become a menace to morality.

The decree issued in Monterey makes the following orders for government of Catholic schools and churches:

1. All foreign Catholic priests and Jesuits of whatever nationality will be expelled from the State of Nuevo Leon.

2. Of the remaining Catholic priests those who cannot prove their complete abstention from politics will be expelled.

3. Churches will remain open daily from six in the morning until one in the afternoon. Only priests having permission to do so will be permitted to officiate.

4. Confession is prohibited.

5. The public is prohibited from entering the sacristy.

6. Church bells shall ring only to celebrate fiestas in honor of the country or for triumphs of the Constitutional arms.

7. All Catholic colleges shall be closed which do not obey the programs and texts ordered by officials and which do not have at their head some professor who is a graduate of the normal schools of the country, who will be responsible to the Government for any infraction of the rules.

8. Any infraction of these laws will be punishable by a fine of \$100 to \$500, and arrest and imprisonment from two to four months, or both fine and imprisonment.

The Catholic Church has brought this upon itself. It has intermeddled with political affairs not only in Mexico but in every other State where it has had power. In proportion as its officials attain to the semblance of authority in America they have shown a like disposition. We have no sympathy with the attempts made from time to time to excite animosity against the Catholic Church on the ground of threatened massacre and murder, but we do view with genuine concern the arrogance of the Roman hierarchy wherever they have any approach to political power.

There is one very cheering fact about this Mexican restriction, and that is, that it has been wrought by Mexicans whose religion, if they have any, is Catholic. Bigoted opposition on the part of Protestants will solidify Catholic bigotry. The dethroning of the Catholic Church will come through revolting Catholics.—The Advance.

RELIGIOUS FACTORS IN THE WAR

Religion as well as nationality plays a leading role in the struggle now going on for supremacy on the European Continent. Especially is religious feeling still strong in the Slavonic race, which makes up one of the notable elements in the antagonism felt by Russia against Austrian predominance, but here, too, it is impossible to foretell whether nationalism or religion may win the upper hand. Most of the Austrian Slavs are Roman Catholics, but it is believed, in many cases, that their religious sympathies will be mastered by their feelings of racial affinity. To withstand the shock of war will be a tremendous test for Austria. Every one knows the bitter experience she passed through in the revolutionary time during the middle of the nineteenth century. No one can now predict whether modern militarism will be able to overcome the disintegrating influences of racial dissension. For example, the Magyar element is to-day probably more in dread of Slavonic supremacy in Central Europe than anything else, though in the last internal troubles of Austria the Hungarians felt especially bitter toward the Teutonic element, and it will be remembered that they were only suppressed in their nationalistic aspirations by the help of Russia, who, at the bidding of its Austrian ally, threw an enormous army over the Hungarian frontier. To-day Fiume, the Hungarian seaport, is wholly a Slav city, while even Trieste, which, as a part of Austria, supposedly belongs by race to Italy, is becoming strongly Slavonic. The annexed provinces of Bosnia and Herzegovina are as a whole purely Slavonic and members of the Orthodox Eastern Church. Bureaucracy and some of the trading population is German and Roman Catholic. In Russian Poland, though the population is racially allied to Russia the people are Roman Catholic, and, of course, strongly nationalistic. It is probably this fact that has induced the general staff in Russia not to oppose the invasion of Russian Poland, but to try to settle accounts with her adversary on territory inhabited by a more friendly element.—The Churchman, New York.